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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, JUNE 28, 1900. NUMBER 18

The Congress of Religion.

ADOPTED AT THE SIXTH GENERAL SESSION, HELD IN BOSTON APRIL 24-29, 1900.

"The Congress of Religion, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

"It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

"Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

"It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges."

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

VACATION

HOW TO SPEND IT.

WHERE TO GO.

WHAT TO SEE.

WHAT TO READ--

SEE

JESS:

BITS OF WAYSIDE GOSPEL.

Published by Macmillan Co., New York.

Cloth, gilt top, pp. 312. $1.50.

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"Go to a good birdy place and sit down until the birds come" is the good rule offered by a writer in *Bird Lore* for June in an article entitled "How to conduct field classes for the study of birds." This is also a good rule for vacation hunters. In these days the problem of how and where to spend "vacation" is a sore distraction to thousands of tired preachers and teachers. The experience of previous years will not prevent them from repeating the wearisome tale. Soon thousands will be chasing railroad trains, carrying plethoric "grips," exhausting purse and nerve in search of something they call "rest" seeking change when they need quiet, hunting variety when the familiarity of the commonplace is what would most minister to the soul. The wise will seek the *resort* that is farthest removed from the *resorters*. Brain-weary teachers do not need the excitement of a crowd or the stimulus of the advertised attractions of nature, but they need the quiet obscurity of the glen and the brook that is far removed from the pages of the guide book. There is no indirect advertisement in this note. The editorial connecnection of UNITY to "Tower Hill" is to well understood. With the first of July the sanctum as well as the counting room of UNITY will be moved to that hillside that has the river view where the "Bits of Wayside Gospel," advertised above, were thought out, felt out, lived out and literally written out. UNITY cordially extends an invitation to its readers to come and spend midsummer days with it among the trees, where the mourning dove builds its nest and the whip-poor-will announces the bedtime. But if not Tower Hill, may it be some similar nook. A crooked tree, a small stream, a little hill have ministering power as well as the straight tree, the big stream and the high mountain, if there is only the escape from self-consciousness, self-concern and self-pretense.

Editorial Note in UNITY of June 7, 1900.

UNITY

VOLUME XLV. THURSDAY, JUNE 28, 1900. NUMBER 18

The Republicans in convention assembled at Philadelphia made a prudent prayer when they prayed that "the recent war in the Transvaal may soon be terminated in a manner that will reflect honor on *all parties concerned.*"

A correspondent corrects our note in last week's issue. The Rev. Dr. G. W. Shinn, who contributed the article on "Hell" in the *North American Review* referred to is not the Universalist missionary, Q. N. Shinn, but a member of the Episcopal Church, which, as our correspondent remarks, "gives the article all the more significance."

Edgar Fawcett, in the New York *Journal,* as quoted by the *Literary Digest,* heaps contempt upon "intellectual England" because of its persistent indulgence in "fads," such as interest in Auerbach, Turgeneff, Tolstoi, Browning, Ibsen, George Meredith and last in the list of Mr. Fawcett's disgust comes Omar Khayyam. Perhaps if Mr. Fawcett had a little more in common with "intellectual England" he would find that these authors have that in them which will probably outlive his scorn. The worst faddist of today is he who from his cynical heights would dispose of every bold attempt to advance and every fresh expression of the spirit as a "fad." Who was it said that he "could do without the necessities if he could only be furnished with the luxuries." The world might do without many of its safe conservatives if the fads and their promoters might only succeed.

For over four months a grim industrial war has been raging in Chicago. Step by step the contestants have been alert, intense, determined and oftentimes doubtless dogmatic. Waiving all judgment upon the questions at issue it is exceedingly gratifying to record that the contest in the main has been carried on with dignity and self-control and in the main upon the plain of ideas. It has been a protracted debate and when we remember that the bread of fifty thousand or more people was at stake and that millions of capital have been tied up it is complimentary to Chicago and the closing year of the century that there has been so little bloodshed. We think we are near enough the end to justify the prediction that as a small compensation to the great loss may be counted the educating power of the debate. All the signs warrant the hope that when peace will come, as come it must, the contestants will come together with the respect of the one for the other increased. Sad as has been the industrial war of Chicago it marks an immense advance upon that militarism that seeks to coerce into righteousness the citizens of the Transvaal and of Luzon.

"Nomination by acclamation" is a familiar event in the olitics of the United States, but nomination by vociferation is a thing of comparatively recent discovery, particularly for positions of high responsibility and trust. Spontaneous enthusiasm is at least contagious and can generally be trusted, but a studied stampede, however, noisy and effective at the time, does not carry far, and is hardly justified by the sober second sense. "Billy" Lorimer hiding his defeat and chagrin by swinging the banners of the opposing candidate Richard Yates at Peoria and Mark Hanna with a flag in one hand and a plume in the other booming the "Rough Rider," are sights more spectacular than impressive, and which must have filled the successful candidates with anxiety if not with shame. The American people are confronted by serious issues. The world is in the travail of momentous wars. Fire and sword are doing their horrible work. Widows and orphans have been created with awful rapidity. Corruption in high places shames and startles us. Gentlemen, it is time to quit your noise that you may the better think. The American people need to be summoned to prayer rather than to a yelling match. Let us have as few "nominations by vociferation" as possible.

Chicago is feeling the responsibilities of a host. The question how best to entertain the veterans of the war for the Union next August is being actively canvassed. At its last meeting the city council voted ten thousand dollars out of its street improvement fund for the erection of "arches in honor of the Grand Army reunion." But many of the leading citizens of the city have petitioned the Mayor to veto the appropriation, believing that bunting is a poor atonement for dirty streets and rotten pavements, and that the veterans are still patriotic enough to desire the permanent well being of the city above the passing display in their honor. The writer of this note belongs to the grizzled and stumping line in question, and he joins in this petition to the Mayor. Let Chicago give to the "Boys" royal welcome, but the "Boys" are no longer swayed by noise or by bunting. Their days of marching and countermarching are happily over. Let Chicago show them that it has a care for their children and their grandchildren, and that it appreciates the principles for which they endured so bravely; that it is busy with the work of incorporating the triumphs of the battlefield in the institutions of peace. The following is a copy of the petition to the Mayor. We print it because it is an educational document:

To His Honor the Mayor of Chicago:

In view of the bad condition of the streets of Chicago, which is a source of discomfort and mortification to ourselves and the most frequent cause for unfavorable comment by visitors:

In view of the transient nature and questionable value of street displays:

Believing that money designed for permanent public improvement should not be diverted to temporary uses, and that

public money cannot rightly be withdrawn from public purposes to such as concern only a portion of the community, especially at a time when the public funds are inadequate to the pressing needs of the city, as evidenced by the fact that an appropriation for vacation schools was refused for lack of funds, although the sum which it is proposed to expend for temporary display would support five such schools, accommodating 2,000 children for the entire season:

Therefore we, the undersigned, citizens of Chicago, respectfully petition His Honor the Mayor of Chicago to veto the ordinance passed by the City Council, appropriating ten thousand dollars ($10,000) from the Street Improvement Fund for the erection of arches in honor of the Grand Army reunion.

Chicago, June 23, 1900.

Vacation.

Vacation is an alluring but elusive word, a word that represents a perplexity scarcely solved even by the wise. A vacation cannot be a vacuum. The blessings of a vacation are not found in vacancy. The wise will not try to run away from his life or life's duties, though he may seek temporary escape from life's routine and the attendant weariness and worry. Each individual must solve this problem for himself. Perhaps the life work that yields maximum peace and joy is the work that can be distributed throughout the fifty-two weeks of the year, the work so tempered by moderation and punctuated with rest that it can go steadily on without calamity. But when re-creation becomes imperative each individual must seek it in ways that are personal.

We wish that societies and nations might sometimes also take a breathing spell and let up on the feverish quest.

It is not enough that the preacher should get away. It is unfortunate that individuals are so prompt to let go when July and August come, but it is a pity that the organization itself cannot more deliberately plan for its re-creation, break up the old routine, escape from the conventional, cease the fever and the fret and plan for new work in new ways on larger lines and in the interest of higher ideals. It would be well if not only the politician, but politics, could give us a rest. The hurrah and noise of the campaigning crowd might well be suspended for a while. Would that for a month or two we might be released from partisan clamor; that the names of McKinley and Bryan might be neglected and the anxieties of Republican and Democrat be suspended in order that patriots might seek a retreat where a few old-fashioned principles might be reviewed and the news be studied not in successive daily editions, but by decades and by centuries. Then churches, parties and nations might be more eager for new work and more ready for higher tasks.

That was a bold venture on the part of some religious papers a few years ago that sought to establish a vacation in at least weekly journalism. Economically it did not prove a success, and so the weekly paper keeps right on fifty-two weeks in the year, although the editors may run away. UNITY would not dare suspend for a month, for fear it would never have courage enough to begin again, but as intimated elsewhere the paper and the editor take their vacation together.

After this week contributions, correspondence and subscriptions will through the courtesies of the postal service find the editorial sanctum after being forwarded to Spring Green, Wis. Uncle Sam will willingly pass the matter on, so we will not change our address.

We trust our readers will not have occasion to regret this added element of deliberation. So instead of taking editorial leave we propose to take our readers along with us. While reading these lines they may think of the senior editor as wending delightfully his way from Chicago to Tower Hill on the back of his good horse Roos.

GOOD POETRY.

Her Last Lines.

No coward soul is mine,
No trembler in the world's storm-troubled sphere;
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying life—have power in thee!

Vain are the thousand creeds
That move men's hearts: unutterably vain;
Worthless as withered weeds,
Or idlest froth amid the boundless main.

To waken doubt in one
Holding so fast by thine infinity;
So surely anchor'd on
The steadfast rock of immortality.

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And sun and universes ceas'd to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void:
Thou—Thou are Being and Breath,
And what Thou art may never be destroyed.

Emily Bronte.

"O May I Join the Choir Invisible."

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirr'd to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

So to live is heaven:
To make undying music in the world,
Breathing as beauteous order that controls
With growing sway the growing life of man.
So we inherit that sweet purity
For which we struggled, fail'd, and agoniz'd
With widening retrospect that bred despair.
Rebellion flesh that would not be subdued,
A vicious parent shaming still its child,
Poor anxious penitence, is quick disolved;
Its discords, quench'd by meeting harmonies,
Die in the large and charitable air.
And all our rarer, better, truel self,
That sobb'd religiously in yearning song,
That watch'd to ease the burthen of the world,
Laboriously tracing what must be,
And what may yet be better—saw within
A worthier image for the sanctuary,
And shap'd it forth before the multitude,
Divinely human, raising worship so
To higher reverence more mix'd with love,—
That better self should live till human Time
Shall fold its eyelids, and the human sky
Be gather'd like a scroll within the tomb
Unread forever.

This is life to come,

Which martyr'd men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feel pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffus'd,
And in diffusion ever more intense!
So shall I join the choir invisible
Whose music is the gladness of the world.

The Liberal Congress of Religion.

Sixth General Session.

The Meetings of the Six'h General Session of the Congress Stenographically Reported by Rev. W. S. Key, Assistant Secretary.

Historical and Comperative.

THURSDAY MORNING MEETING, APRIL 26.

Democracy In Religion.

By M. M. Mangasarian.

The speakers who have preceded me have spoken beautifully as well as eloquently of the faiths of India. I gather from what they said that these "faiths" are expressive and representative of the people of India. They have certainly not imported their religion from this country—it belongs to them; it is *their religion.* Can we say the same of our religion? The criticism has been made frequently that in this country we have not as yet given a national expression to Religion. In other words, our religion is not as representative of the American people as is, for instance, our government. We have an American Government, which expresses the broadest and most virile political thought of the people. Can we say of any church in this country that it represents the most advanced religious thought of the people?

We have been reading in the papers of how a German Professor has lately embraced Islam; of an Englishman building a mosque in Liverpool; of the Mohammedan Muezzin calling the hour of prayer from a "minaret" in London; of Buddhism sending missionaries to this country and erecting temples on the Pacific Coast, and of American converts to the doctrines of Brahmanism. I feel confident, however, that neither Buddhism, Brahminism, nor Mohammedanism, will ever gain any foothold in this country or in Europe. There is no danger of either Europe or America suffering from another Asiatic invasion. There is no future in this country for the "isms" of the decadent peoples and countries of the world. We are a young, vigorous, growing nation and our religion must be representative of that energy which can both resist and persist.

What is the American spirit? The one thing which we in this country prize above everything else is freedom. Freedom is everything. Political freedom; Intellectual freedom; Spiritual freedom. The American faith, like the American mind, must be untrammeled. The church which offers the largest freedom and welcomes honest and courageous thought is the most American in spirit. Our experience as a nation has vastly increased our love of freedom. It has been now fully demonstrated that only free institutions can make a great people—that only "free men can find the truth, love the truth and live the truth." It was a great American preacher who said "that as much freedom as we shut out, so much falsehood and bondage do we shut in." In the Church of America, honest doubt will not be declared irreligious, nor free thought denounced as atheistical. No man in this country can say that he has a religion until he can also show that it is *his* religion. It is impossible to profess somebody else's religion. Even as each man must have his own health, his own life, his own freedom, he must have his own faith—a faith which he himself has lovingly and freely worked out. It is not the nature of the religious beliefs one holds that decides whether he is free in his religion or a mere dogmatist, but the method by which he has arrived at his beliefs. The word "free" was first used in connection with religious thought, to denote the spirit of a people like the English for instance, who held that liberty to think and to speak was every man's charter. But Freedom is not a gift of kings or priests—it is the "first-born" of Democracy. And what is Democracy?—but the people become free—the people become of age.

In the next place the American spirit is the spirit of Progress. The American church must be the church of the Vine and not the church of the Rock. If we plant a fossil in a flower pot we need not change the flower pot from time to time, for the fossil can not grow; but if we plant a living seed therein the growing seed will of itself shatter the pot in pieces. The American Church must assimilate from day to day the broadening horizon of the people; it must keep pace with the march of the human spirit the world over; it must renew its youth like the Eagle's; it must not grow decrepid and old; it must not limp or lag behind; it must not stand still while the whole world is in flux. Instead of cherishing the phantoms of the past it must embody the forces that move the times. It must be a *movement* and not a mere *statement.* Like Democracy the American Church must look forward!

Again, the spirit of America, or the spirit of Democracy, is also eminently rational. The word "enlightened" applies to the American people, I believe, better than to any other. The American is not credulous, not superstitious, not inclined to fanaticism, not bigoted, not intolerant. The American faith therefore must be the faith of Reason. It must stand on a natural instead of a supernatural basis. Instead of myths, it must offer truths; instead of mysteries is must inspire the heart with noble sentiments; instead of forms from which all life has perished it must breathe the immortal spirit of goodness; instead of speculations it must impart a true knowledge of man—of the here and the now; instead of inculcating dogmas it must arouse the conscience, and instead of directing its energies and resources to save man from the "wrath to come" it must proclaim the gospel of a present salvation. The American religion must be a normal, natural, native element, fusing conscience and reason into a living Power that shall make for character.

Finally the American spirit is above all and over all, practical. This is not a creed-making country. Theological enthusiasm is at its minimum with the public. The American cares little for modes of faith. He is growing more and more hospitable in his religious sympathies. Democracy means fellowship! The American mind is the most receptive in the world, welcoming knowledge and truth from every source. This breadth of view makes of the American a very indifferent sectarian, but an excellent humanitarian. It is not theories but life; not words of belief, but the deeds of love and justice which appeal to him. It is the mission of America, more than of any other country, to convert ideas into *things.* Unless we can compel thought and faith to blossom and bear fruit, they are of little use. "If our virtues," says Shakespeare, "did not go forth of us 'twere all alike, as if we had them not." The Deed is the best Creed. "Produce!" cries Carlyle—"Produce! Though it be the infinitesimal fraction of a product—produce it, in God's name! 'Tis the best thou hast in thee—out with it!"

My time being limited I could but name what I consider the corner-stones of the coming Church of America. When we are ready to throw its doors open the people will throng its aisles and fill its seats and listen to its message with enthusiasm. Even as all the old forms of government—Monarchy, Despotism, Absolutism, have more or less become bankrupt because they were not founded on the people, so will all the creeds and faiths which do not express and represent a free, progressive, rational and practical people become obsolete and fall into desuetude.

Is not this Congress doing its share toward building up the "New Church" of which Emerson spoke in accents almost prophetic? "There will be a new church founded on moral science—the church of men to come—without shawms, psaltery or sackbut. . . . But it shall have heaven and earth for its beams and rafters and science for symbol and illustration."

The Religious Ideas of the Hindus.

By Swami Abhedananda, of India.

Since the Parliament of Religions at the World's Fair in Chicago, 1893, the sisters and brothers of America have realized the fact that the Hindus are not idolatrous heathens but that they, too, have a religion. The old prejudices that the Hindus have neither philosophy nor religion is slowly vanishing away from the minds of the Orthodox Christians. Through the earnest efforts of the Oriental scholars many of the Sacred books of the Hindus have been translated. The readers of these books are beginning to recognize the fact that from ancient times India has produced a nation of philosophers and that she is the motherland of all the phases of religious thoughts of both the ancient and modern world. The thinkers of ancient India understood the unity of existence and expressed it most clearly in many passages of the Vedic literature, for instance, "That which exists is one, men call it by various names."—*Rig Veda.*

The religion of the Hindus is popularly called Hinduism or Brahminism. But such words do not convey any meaning to the minds of the Aryan inhabitants of ancient or modern India. Their religion has no particular name. It is called in Sanskrit "*Sanatana Dharma,*" which means the "Eternal Religion." The religion of the Aryans who inhabited India was not built around any particular personality like Christianity, Mohammadanism or Buddhism. It had no founder like Christ, Mohammed or Buddha. That religion does not depend upon any particular book. The popular belief in the West is that the Hindu religion is based upon the *Vedas.* But by Vedas the Hindus do not mean any book but "Wisdom"; that is—Wisdom which is acquired by the ancient seers of Truth through superconscious perception and the realization of the spiritual laws which govern our souls.

The religion of the Aryans (Hindus) does not mean a belief in this dogma or that creed, this authority or that book. It is the science of the soul. As modern science does not deal with dogmas and does not insist upon believing in the authority of any person or book, but on the contrary depending entirely upon the correct observation and experiment of the facts of nature as it discovers the laws which govern the phenomena of the universe, so the Hindu religion or the Science of the Soul does not deal with dogmas or creeds, but explains through logic and reason the spiritual nature of man, the true nature of the soul, its origin, growth and the process of its gradual evolution from the minutest germ of life up to the highest spiritual man like Christ, and it also points out the purpose and ultimate goal of such an evolution. This science of the soul discusses such questions as: Whether or not the Soul can exist independently of the body; whether or not it existed before the present birth; whether or not it was created by any being. Does it exist after death? Does it retain its individuality? Is it free or bound? If bound how it can be free, etc. In attempting to solve such questions of vital importance the ancient Vedic Seers of Truth did not speculate like the Greek or German philosophers, but explained through logic and science the spiritual laws which they discovered in their superconscious state. Those spiritual laws gave a foundation to their religious system. Like the laws of physical nature the spiritual laws being eternal, the religion which was built upon them was, I think, correctly named the "Eternal Religion." There is one peculiarity in the religion of the Hindus that it was never separated from philosophy, science and logic. According to the Hindu belief that which is unphilosophical, unscientific or illogical cannot be called religious.

The ancient thinkers after studying the phenomena of the universe started many theories for explaining the origin of the phenomenal world, of which the Atomic theory of Kanada and the evolution theory of Kapila still remain unsurpassed by similar scientific theories of the nineteenth century.

Nearly four thousand years ago the Hindu philosophers understood that the world was not created out of nothing, but it was the result of the evolution of one eternal energy which is called in Sanskrit Prakriti, Latin, Procreatein, the creative energy. In one of the Upanishads we read a sage whom explaining the mystery of creation to his son said "my dear child some people say that this world has come out of nothing but how can something come out of nothing?" It has been often said that the doctrine of evolution is the marvel of the present century and that it was unknown in the past ages; but those who have studied the philosophies of the Hindus will remember that the doctrine of evolution has been the foundation of the religion and philosophy of the Hindus. Professor Huxley said "To say nothing of the Indian sages, to whom evolution was a familiar notion ages before Paul or Tarsus was born." Well has it been said by Sir Monier Williams in his "Hinduism and Brahminism," that "The Hindus were Spinoazites more than 2000 years before the existence of Spinoza; and Darwinians many centuries before Darwin; and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like evolution existed in any language of the world." Standing upon the firm rock of the evolution theory they explained the mysteries of the universe, solved the problems of life and arrived at a conclusion which has not yet been reached by the scientists of today. The evolutionists of ancient India did not arrive at the fatalistic conclusions as many of the modern evolutionists of the West have done. On the contrary they maintained that the individual soul is not destined by any cosmic force or extra cosmic being to evolute, but that it creates its own destiny and moulds its own fate or future by its own desires, tendencies and acts. It is free to desire and to act accordingly. Each individual soul is a storehouse of infinite powers and possesses unlimited possibilities. The souls were not created out of nothing nor by the will of any being, but they are eternal, beginningless and endless, at present they appear as subject to the law of causation. The Hindus applied the law of causation to the moral and spiritual nature of individuals. In Sanskrit it is called "Law of Karma." By this law they explained why one man is born with good tendencies and another with evil ones.

The Hindus do not believe that God creates one

man to enjoy and another to suffer, nor do they believe that He punishes the wicked or rewards the virtuous. Punishment and reward are but the reactions of our own actions. Each individual soul reaps the fruits of its own acts either here or in some other planet. The religion of the Hindus does not teach that we are born sinners, nor does it teach that we inherit the original sin from our parents. On the contrary it teaches that our present is the resultant of our past and our future shall be the result of our present. Parents do not create the souls, but they are the principal channels through which the individual souls incarnate manifest on the physical plane. This idea is popularly known as the doctrine of reincarnation, which means the remanifestation of the individual soul or the germ of life according to its desires and tendencies.

The God of the Hindus is not extra-cosmic but intra-cosmic and immanent as well as transcendent. He appears as with form to a dualist and without form to a nondualist. He is one yet, His aspects are many. According to the Hindus there are different stages of spiritual development. In the first stage God appears as extra-cosmic, that is the creator or the Father of the universe who dwells outside of ourselves and of the world. It is the dualistic conception of God. Some people say that the Hindus learned the Fatherhood of God from Christian missionaries. But those who have read the Bhakavad Gita will remember the passage where God is described as the Father of the universe. "Oh Lord, Thou art the Father of the universe both animate and inanimate. Thou art worshiped by all. There is nothing which can be equal to Thee, how can there be anything greater?" In the second stage God appears as intra-cosmic and immanent, as one stupendous whole of which we are but parts. Then He is the Mother of the universe as well as the Father. The idea of the Fatherhood of God is not considered by the Hindus to be the highest. The Christian conception of the Fatherhood of God makes Him extra-cosmic and outside of nature. But when we comprehend that nature is nothing but the divine energy and inseparable from the Supreme Being then He becomes the mother of the universe as well as father. This conception of God as a whole and of the souls as its parts is called qualified nondualistic conception.

Thirdly, there is still a higher conception than this, and it is called monistic or nondualistic. In this state one realizes the oneness of the true nature of man with the universal spirit or reality of the universe and says as Christ said "I and my Father are one." I am He. I am one eternal Being. His union on the spiritual plane is the highest ideal of all religions. The ultimate aim of religion is to bring the individual soul in perfect communion with the Divine Spirt and the attainment of God-consciousness and freedom from the bondages of ignorance, selfishness and other imperfections. The paths which lead to such a goal vary according to the tendency, capacity and spiritual development of the individuals.

Therefore, the religion of the Hindus prescribes many paths to suit different individual minds; such as the path of right knowledge and discrimination, the path of concentration and meditation, that of work for work's sake and, lastly, the path of devotion and love. Each of these paths has various branches. As one coat does not fit all bodies so one path does not suit all minds.

The popular belief in the West is that the modern Hindus are idolatrous, that they worship idols. But in the whole religious history of India you will never find a time when the Hindus worshiped idols. The so-called idols are nothing but symbols of certain spiritual ideals or some abstract truths like the Christian symbol of the Cross. The Hindus do not worship them but use them as means for training the restless minds of the neophites in acquiring the power of concentration and meditation. Each symbol has a particular significance and bearing to our spiritual life. There are to be found in Hindu temples some statues or images of great saints and incarnations of God who lived on this earth in flesh and blood. The Hindus do not worship those statues, but show reverence and respect in memory of those great spiritual leaders as the Christians do by placing the statues of Christ in Churches. Therefore even the most illiterate Hindu is not an idolator but a worshiper of spiritual ideals.

The religion of the Hindus is inseparable from their daily life and social standards. The politics, art and civilization of the Hindus were not based upon commercial principles as we find in the West, but upon moral, ethical and spiritual laws which govern our higher nature. The Hindus eat religion, drink religion and live religion. Their religion does not consist in going to churches or temples once in a week but in following the spiritual ideals in their everyday life.

Some of the missionaries say that the Hindu religion does not teach morality. Dr. J. H. Barrows, who was the President of the Parliament of Religions in Chicago, after visiting India for three months returned to New York and gave a course of lectures. In one lecture he said "The Hindus have no ethics, no morality, no science, no philosophy, no religion, whatever they have not learned from the Christian missionaries."

But on the contrary, any fair-minded student of the Hindu religion will notice at the outset that the philosophy and religion of the Hindus are based entirely upon the highest standard of ethics and morality. Prof. Max Mueller says in reference to the Religion of the Hindus: "We find ethics in the beginning, ethics in the middle and ethics in the end." No man or woman can become spiritual unless he or she reaches moral perfection. Moral perfection is the beginning of spiritual life or spiritual evolution; and spiritual perfection consists in the manifestation of divinity and the emancipation of the soul from the bondages of ignorance and selfishness which are the causes of sin and wickedness. A truly spiritual man is a master of himself and possesses perfect control over animal nature. No man who is a slave of passions, desires and animal propensities, however highly ethical he may appear in society, can be called truly spiritual. Such being the ideal, the Hindu religion does not encourage any of the vices such as drinking wine, etc. which prevent one from gaining self control.

The Hindu religion does not need any help of the temperance union or the society for the prevention of cruelty toward women or children or of even animals.

Religion has made the Hindus kind toward animals and has taught them to revere every woman as a representative of divine mother on earth. Some of the Christian converts in their zeal for eradicating certain social evils which have crept into Hindu society have falsely attributed their causes to the religious ideas of the Hindus. These people have unconsciously or consciously misrepresented Hindu religious ideals, and have done more harm than good. Many of you have been told by them that the Hindu religion teaches that women have no souls. Such an absurd idea never entered into a Hindu mind. We do not find its origin in the Aryan religion," but we can perhaps trace its source to the Semitic conception of the creation of a woman out of a man's rib. How can a Hindu believe in such a nonsensical idea when he knows that the soul is sexless and that it manifests on the physical

plane either as a man or a woman to fulfill a certain purpose and desire of life?

Some of you perhaps have a wrong impression that according to the Hindu faith a woman cannot reach salvation, but if you study a little of the Hindu Scriptures you will read "All men and women, whether they believe in a God or not are bound to reach perfection sooner or later."

The Hindus do not believe in eternal punishment nor in the hell fire doctrine nor do they believe that going to a heaven is the highest ideal of religion.

The religion of the Hindus has made them peace-loving and humane and it is for their religious ideas that the Hindus have never invaded any other country to satisfy the insatiable greed for power, wealth or territorial possession. It is through religion that they have learned that the power of suffering is infinitely greater and more beneficial in the end than the power of oppressing others. The oppressors shall bring ruin upon themselves as a reaction of their wicked deeds and shall die out, being oppressed by others. They shall not escape the inevitable law of action and reaction, the law of compensation while the sufferers shall reign in glory both here and hereafter. It is for this reason that the Hindus do not raise arms against their present oppressor. Although the Hindus are now enslaved by the ruling power, although they are forced to sacrifice their freedom of thought, liberty of action, art, wealth, commerce and national glory upon the altar of Anglo-Saxon greed, yet time is not far from today when the Hindus shall be the spiritual rulers of the world as they were in pre-Christian ages.

The Hindus practice the nonresistance of evil which was taught and practiced by Jesus of Nazareth and which has not yet been understood by the followers and preachers of His faith and religion.

The religion of the Hindus has made them realize that all the various religions, sects and creeds of the world are but the partial expressions of one underlying religion which is nameless and universal. The knower of that underlying religion does not need any creed or denomination or church. The worship of Truth is his creed and denomination, and the human body is the church and holy temple wherein dwells the eternal spirit. The Hindus realized that universal religion and called it Vedanta religion. The result of this grand idea was that there has never been any religious persecution in the whole religious history of India. The Lord Krisma said in the Bhagavad Gita: "Whosoever comes to me through whatsoever form of religion I reach him. All men are struggling through different paths which ultimately lead to me, the Eternal Truth."

FRIDAY MORNING MEETING, APRIL 27.

The Church and Social Unity.

MR. CHARLES B. SPAHR.

What I shall say today will be in support of two propositions, one of which I have always known to be true and the other of which I have been gradually forced to believe. The proposition which I have always known to be true will require but few words in this audience, though it would require more than the other were I addressing an audience of working people on fire for social unity. It is that religion has been, is and will be the strongest factor toward social unity. The other proposition to which most of my remarks will be directed will not perhaps obtain general acceptance here, though it would be received as a commonplace by the other audience to which I have referred. It is that the influential churches are an obstacle to social unity.

The first of these propositions needs a few words even here. For unless I distinguish sharply between the unifying power of religion and the barrier to social unity erected by ecclesiastical organizations, I should be compelled to ignore my own deepest experiences and the most obvious teachings of history. That religion is the greatest force to break down all concern for the things that separate man from man, and make one man claim superiority of rights and privileges over another is the fundamental truth of my own religious experience. At my best moments religiously I feel most strongly the impulse to put myself in the place of the suffering and despised, and work for their advancement, not from a sense of duty but from an instinctive desire to secure for them everything that I would secure for myself. Such being the emphasis of religion in my own life I have never questioned the quality of its influence in the lives of others; and when reformers have joined condemnation of religion with condemnation of the church, I have always known that they spoke without personal knowledge of what the influence of religion was.

That which has been true in my own experience has been true in the experience of those immediately about me. I shall have occasion before I finish to speak of the hostility of the clergy; but I desire here to state that I myself am the son of a minister, and that the source of my first affection for democratic ideals was in the religious creed of my parents. Among my friends, also the children of ministers, along with the children of Quakers—all of whom are ministers in the original sense of ministering without being ministers in name—have been pre-eminent for the strength of their desire for social unity. Some of the illustrations of this observation are men unknown to you; but some are men with whom this audience is acquainted. In the New York club, which contains the professional men most thoroughly identified with the labor movement, two-thirds of the active spirits are the sons either of ministers or of Quakers. Ernest H. Crosby is one of them; Bolton Hall is another. James B. Reynolds, the head of the University Settlement, is a third; Felix Adler is a fourth—all the sons of ministers or rabbis; while Charles B. Stover, whose work with the trades unions won the fight for the municipal ownership of rapid transit, is the son of a Moravian pietist, and W. D. Howells, who has done more than any other man in American literature to advance the cause of social unity, is descended from a kindred Quaker stock. Outside of New York a similar generalization would, I think, continue the same to hold true. Certainly Henry D. Lloyd and Jane Addams of Chicago, and Edward Bellamy of Western Massachusetts have but expressed in work for social reform the religious spirit which their fathers expressed in the pulpit or from the pew in Quaker meetings. Few of these people are themselves identified with churches; but it is certainly true that the law of heredity in the production of men who are aflame with the finer spirit of democracy, recalls Tennyson's familiar lines:

> "Kind hearts are more than coronets,
> And simple faith than Norman blood."

For the rearing of men of this type simple faith is worth even more than radical creed.

These observations from my more immediate circle are supported by those which have been forced upon me in studying he history of democracy. The spread of the Christian religion was the greatest of all factors working in this direction, and no one can read the New Testament with any simplicity of heart without recognizing that Christianity at the start was democratic to the subversion of all lines of class, and that the communism of the first church in Jerusalem was the natural expression of its spirit. What was true of Christianity at the start has been true of every one of the great re-

ligious revivals. Only among the men to whom the exalting of those of low degree has been a passion has religion ever proven a power capable of setting whole communities and nations on fire with the love of God. The history of the Franciscan movement, which best illustrated this truth, in the Middle Ages is a history of a movement which was almost anarchistic in its hatred of class distinctions, and everything which put one man above his brother. When the Protestant Reformation was establishing itself those who came most completely under the sway of its ideals became the pioneers of our modern democracy. It was because of this fact that the court party nearly everywhere hated the radical Protestants. As King James I put it, when declaiming against Protestantism: "If the Scottish Presbytery agreeth as well with Monarchy as God with the devil, then Jack and Tom and Will and Dick shall meet, and at their pleasure censure me and my council and all our proceedings, but I will make them conform or I will harry them out of the land."

The belief of these fanatics that they were—and that the poorest and most despised of all men might become kings and priests—"kings by the right of an earlier inheritance, and priests by the imposition of an Almighty hand"—was absolutely fatal to the claims of the ruling orders. Among the common people those who possessed this faith developed in the 17th century almost every phase of the radical creed of the day, even the single tax being preached almost in its entirety. The Congregationalists of those days were rightly called "the Levellers," and the scorn in which they were held by people of wealth and family and culture is their greatest title to honor in America today. Similarly, when the Wesleyan reformation came, the men who were the bearers of its message into the factory towns of the north, into the mines of Cornwall and into the farming regions of our own continent, were in a pre-eminent degree believers not only in the equality of all men, but in the spiritual superiority of the classes which had heard Christ gladly. Wesley, it is true, was a Tory in politics; but his political creed was an inheritance and his life and his influence over his own followers made Methodism not only a power for lifting up the poor who accepted it, but finally the greatest of all powers for the overthrow of human slavery. (Harold Rogers.) It was Wesley's position in regard to slavery which made the Methodists at the South signally concerned for the religious teaching of the slaves; and which made the Methodists at the North—who had been Democrats as a body until the repeal of the Missouri Compromise—enter *en masse* the newly formed Republican party, giving it control of the hitherto Democratic West. Every religious movement during its quickening period has been a movement to lift up the manhood of the poor, and to break down every institution hostile to the spirit of human brotherhood.

Nevertheless, the splendid history of Religion as the source from which the great democratic movements have gathered their strength must not obscure the fact that the church as an organization has been hostile to every one of these movements. The church organization of today has no right to claim the credit of the things which the church organization of previous centuries opposed. That we build the sepulchres of the prophets does not prove that we are their children. On the contrary, as the New Testament puts it, the fact that we build the sepulchres of the prophets indicates that we are the children of those who stoned the prophets—for they in their day built sepulchres to the prophets whom their fathers stoned. From the beginning the organization has fought even religious movements, so long as they were strongly pervaded by the democratic spirit—that is, so long as they menaced party religions.

To build sepulchres to the prophets has always been a favorite pastime of those who made their own souls the sepulchres of dead creeds, instead of the homes of a loving and quickening faith.

At the time of Christ the cultured priesthood were not only against him, but even against the Pharisees—who at heart were patriots. The cultured priesthood were Sadducees—members of the court party; utterly out of touch with national life.

In the great democratic religious movement of the Middle Ages, the priesthood always held aloof. Read the "Life of Francis of Assissi," and note how few men of priestly character received with open hearts his revival of Christianity in its simplicity and sincerity. When the Protestant reformation came the hostility of the priesthood does not perhaps demand comment, for the reformation was specifically directed against the supremacy of the priesthood. But when the Puritan revival came within the English church why did the higher clergy become its bitterest enemies—save that the spirit of democracy was hostile to the spirit of class rule by which the organized church was controlled? When the Methodist revival came its reception was identical. Nor was it merely stupid and overfed archbishops who greeted the new movement with hatred and derision, but men of light and leading, and professed liberalists like Sydney Smith did not scruple to speak of the revivalists as Methodist vermin. Every democratic religious movement has found in the higher clergy its enemy; and this hostile attitude toward democratic religious movements has been so egregiously supplemented by hostility toward democratic political movements that in England the Bishops of the House of Lords are looked upon as the most reactionary factor in that reactionary body.

When Gladstone said that there was not a single movement of the present century to broaden human rights which the mass of the cultured classes had not opposed, he might have added that there was not one which the higher clergy had not opposed. This was even true of their attitude toward popular education, though their culture as well as their religion should have impelled them to use this means of lifting up the manhood of the poor. It was true of their attitude during the agitation for the repeal of the corn laws, taxing the bread of the poor for the enrichment of the rich; it was in large measure true of their attitude toward the passage of the factory laws, forbidding the working of little children for longer hours than were exacted from the most hardened criminals. It was altogether true of their attitude toward the laws giving Irish tenants the right to the improvements which their labor made, and granting them fair rents so as to make them independent men instead of cringing dependents. It is true today of their attitude toward the movement to stop the war in South Africa, to grant the Boers the rights which any court of arbitration in the world would grant them. From generation to generation the mass of the higher clergy in England have been the apologists of class privilege, while on the continent this hostility has been nearly universal.

The spokesmen of the opposition are Ian Maclaren and a few other dissenters; Frederick Harrison, the positivist; Herbert Spencer, the agnostic, and John Morley, the atheist.

All this, it may be said, relates to countries where the church is an establishment supported by the government, and that we have nothing analogous in a country where the church is supported by the voluntary contributions of its members. But is this claim true? Does the transfer of the church from the support of the state free it from all tendency to dependence upon the rich and sympathy with the masses? No one of you, I think, will answer this question in the affirmative.

It is true that dependence upon the poor has kept the ministry at all times in touch with their aspirations; but in our city churches the dependence of the church upon the rich is more marked, if anything, than it would be if the church were supported by the state. The very burdens which one method of supporting churches places upon the members makes it difficult for plain people to belong to city churches.

Did you ever contrast the methods of taxation pursued by a church and those pursued by our state and local governments? For curiosity I once took the plan of one of our churches in which the rentals of the various pews were marked. In that church three families had more wealth than all the remainder. According to the principle that each should pay according to his means, these three families would have paid more than all the balance. Yet by the system of pew rents their pews contributed hardly one-ninth as much as the pews of the rest of the congregation. What is true in the matter of pew rents is in some degree true in regard to other schemes by which church societies seek to raise their revenues. Many of these impose a poll tax upon their members, the very poorest paying as much as the very richest.

To transfer the burden of supporting the churches from the state to its members does not greatly lessen the dependence of the ministry upon the rich. Human nature is the same here as in England, and our influential clergy has hardly a better record in the history of democracy that has the English establishment.

Read Moses Coit Tyler's illuminating history of the literature of the American Revolution and you will find that a majority not only of the wealthy classes, but of all the cultured classes, including the ministers, opposed Washington, Jefferson and Adams at every step in the achievement of our independence. All the classes exalted by wealth or culture above common manhood were instinctively in sympathy with class rule for which England stood, as against the equal rights for all for which the American Revolution stood. When we come to the next great struggle for the advancement of the equal rights of the poor, the struggle for the overthrow of slavery, we find a majority of the clergy again hostile to the emancipators. In Massachusetts this was less marked because slavery never had a foothold here after 1776. But despite the strength of the anti-slavery movement in this section of the country, the bulk of the artistocracy and the bulk of the ministry voted against Mr. Lincoln in 1860.

In Herndon's Life of Lincoln one of the most striking pages is that in which he records Lincoln's disappointment at the attitude of the clergy toward him. "They brought to him," says Herndon, "a list of the voters of Springfield, and on running over the names he found that the greater part of the clergy of the city, in fact all but three, were against him. He commented bitterly on the attitude of the preachers and many of their followers who, pretending to be believers in the Bible and God-fearing Christians, yet by their votes demonstrated that they cared not whether slavery was voted up or down. God cares and humanity cares, he reflected, and if they do not, surely they have not read their Bible aright.

In our own day we are having similar struggles, and it is the attitude of the clergy on the side of the powerful which is embittering great masses of the strong democratic spirits all over the country. This is no place to discuss whether the powerful classes are right or wrong in their attitude. The fact that in the past the powerful classes have always been in the wrong upon questions upon which the public was seriously divided does not prove that they are today. The question who is in the right is not of the only importance. The question is that the mass of men divide according to their sympathies; at least they always have in previous generations and probably do today. Yet in the divisions of today do the clergy stand with the powerful classes or with the humble? In 1896 when organized capital stood upon one side and organized labor on the other, on which side were the leading clergy? Did they support the party which most favored the rich or the party that sought to lessen the burdens of the poor?

Today when organized capital, though with less unanimity, is supporting the policy of forcible annexation, and organized labor with great unanimity is opposing it, on which side is a majority of the clergy? Are they not again on the side of the powerful classes supporting the use of American arms in suppressing the aspirations of a foreign race for freedom, though in doing so we are repudiating the fundamental principle or doctrine of the Declaration of Independence? Are they not justifying the slaying of Filipinos rather than trust them as we would wish to be trusted, though this requires them to repudiate the fundamental law of the Christian religion?

It was that appalling situation which made me think with seriousness upon the hostility of the church toward democracy; which made me comprehend for the first time why the liberals of Europe should so often take as their watchword Clericalism; it is their enemy. I have found that not only in the wealthy churches, but to some extent in all churches, the mass of ministers have been politically identified with their wealthier members. The reason seemed to be the same as that which accounts for the anti-democratic attitude of the established churches in Europe. The clergy everywhere are secretly identified with the wealthiest members of their congregations. By reason of the salaries they receive they are to some extent removed from the needs of the common people, and it is only saying that clergymen are men to say that they come under the influence of what George William Curtis calls "the conservatism of prosperity which chills the heart and narrows the conscience." But it is not merely material prosperity which isolates the ministers in the churches from the life of the common people. It is also in some degree their methods. Through the isolating influence of wealth the clergy have come to assume the attitude toward the common people not of brothers such as Christ urged his followers to become, but of something else which is not of the essence of either democracy or of Christianity.

"Be not ye called masters, neither be ye called rabbi—and call no man your father, for all ye are brethren, and he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be enobled. The spirit of Christ demands the absolute overthrow of all worldly distinctions, and the way for the church to spread this spirit is to conform its own life to it. The church today is being abased because of its exaltation. Only by humbling itself can it be exalted. As you have often been told its material wealth is the cause of its spiritual poverty, so you have too rarely been told its intellectual culture is a cause of its spiritual blindness. I am not as yet ready to lay down any law as to how much wealth and how much culture we should desire for ourselves and for our children. I am conscious, however, that if I did lay down such a law it would condemn my own ambitions. This much, however, seems to me clear respecting wealth and culture as obstacles to democracy within the church. Wealth in itself is not an obstacle to democracy provided it be commonwealth; culture is not an obstacle, provided it be common culture. Wealth, when it is common or diffused wealth, makes for the advance

of democracy, for only in countries and communities where the common people have economic independence has democracy been able to win victories. Culture, when it is diffused culture, makes still more closely for the advance of democracy. Only in countries and communities where the common people read and think for themselves is democracy a reality. Neither wealth nor culture, therefore, is to be preached against as an evil by those who would have the church as an organization advance the democratic spirit of Christ. The humbler church organizations already advance the spirit—and those humbler churches—for example, the despised, dissenting chapels in England—have generally as much wealth as the average preacher in their universities; and their ministers, though having little intellect in the scholastic sense of that word, have a great deal more than the ordinary intellectual vigor and knowledge of the important things in the lives of the common people. Therefore the most obvious rule by which the wealth and culture of the church may be kept from ministering to the separation of classes instead of ministering to their unification are these:

First—The appointments of the church must not be more costly than the appointments in the homes of the community it serves. The church should never foster luxury of whatever kind, for if it does it is bound to drive the independent poor from the churches whom most of all it should serve.

Second—The salaries of ministers must not be greater than the average incomes of these whom they serve. To whatever extent the salaries of the ministry are larger the minister becomes a ruler instead of a servant, and his sympathies are most likely to be with the strong rather than with the weak.

Third—The culture of the minister must be of the kind which enables him to comprehend the experiences, the hopes and fears of his community, and not of the kind which separates his intellectual life from theirs.

If, then, we are to have a true democracy, we must not only have a church which is for the people, but a church that is of the people and with the people. And if the church and the clergy shall humble themselves and take their place in the ranks of the common people, they shall be exalted into the service of truth.

DISCUSSION.

The Chairman: We have had two important views or facts brought clearly before us this morning, which we shall do well to consider and remember. One is the statement that religion holds the power for social unification; the other is that the truth, however unwelcome it may be, must search us to the heart's core and be accepted. For myself I believe that we should lay bare our consciences to the truth. It is stated that ecclesiasticism has stood in the way of social unity; that the instruments of religion which should have been so potent in the unifying of the human race and the realization of universal brotherhood, have become in our day obstacles in the way of the attainment of that result. I believe we ought all to reinforce the emphasis that has been laid upon these points.

Dr. Morgan, in discussing Mr. Spahr's address, said in reference to statements made on the subject of slavery and the clergy's indifference or opposition to the movement for its abolition, that long before the time of William Lloyd Garrison, the clergy both of the north and south, were deadly opposed to slavery, but were powerless to do anything because of the Constitutional sanction that institution enjoyed. In all the churches the foundation principle was the doctrine of absolute equality, hence the clergy must be opposed to all the injustices of society.

Mr. James Ray indorsed all that had been said by the speaker, but he felt that it was not the clergy as a class, but the church that was at fault, and too often opposed to the idea of social unity.

Dr. Crowe, in reference to the allusions made to the action of the Methodist church in relation to slavery, said no one who had read the history of this country could forget the fact that the great Methodist church of the south and the west stood by slavery before the war.

Mr. Spahr replied that he himself was a Methodist, and from what the previous speakers had inferred from his address he appeared to have said the very opposite of what he had intended to say, that the Methodist church always stood on the popular side when great issues were being discussed. The Methodists in the west were all Democrats up to the time when the Missouri Compromise was repealed, and had always been emphatic in their opposition to and hatred of slavery.

Jenkin Lloyd Jones: I would just like to say a few words on the subject under discussion, in stating some facts that have come under my own notice in Chicago. It is an obvious and humiliating fact that in that great city the churches have not stood up as they ought for social amelioration nor grappled with the great problems of modern reform. The Unitarian, Universalist, Congregational, Baptist and other churches have simply retreated step by step from the heart of the city where the masses work and slave and grovel, along the line of least resistance, and planted themselves in districts where wealth abounds, and these problems can be most easily dealt with. The notorious 19th ward of Chicago has been practically abandoned by both Protestants and Catholics; yet that is the ward in which the Hull House and the social settlements are located, and where such efforts have been made to reclaim the masses.

I believe that religion is a redeeming power, and that the ministry ought to be the center of moral force; yet here we are confronted by facts that the churches in Chicago have been unable to hold their own, even with the aid of creeds and sensationalism. But now we are trying to find our way back into the darker sections of the city with more rational forces, such as clubs, social settlements and institutions under various names; and by these means it is hoped that in the near future more gratifying results will be attained than heretofore; that these grave problems will be solved and social amelioration be brought about.

Mr. Bipin Chandra Pal of India said that his sympathies, moral, intellectual and spiritual, were in accord with the sentiments of the address they had all listened to with so much profit. Coming, as he did, from a country that was caste-ridden, it would seem somewhat strange for them to be told by him that there was a feeling in India that unless the distinctions raised among men by rank and gold be removed, there can be neither love to God or love to man in the world. When recently in England he was asked what he thought about the future of the churches of that country, his reply was that there was a very gloomy future before them, for the reason that the clergy were fast losing their touch with the people, and their earnestness and spiritual fervor were becoming things of the past.

The Chairman, before introducing the next speaker, made reference to a change in the program rendered necessary by the sickness of Mrs. Anna Garlin Spencer, of Providence, R. I., who was to have spoken on the subject of "The Church in the Country," after the second speaker, the Rev. Everett D. Burr, whose topic as announced was, "The Church in the City."

I. K. Friedman, whose recent novel entitled "Poor People," is a timely and powerful study in contemporary and local sociology, has a short story in the July *Atlantic* entitled "The Machine of Moses," which is well worth reading.

THE STUDY TABLE.

John Ruskin.

M. H. Spielmann, editor of the *Magazine of Art*, has made in his recent work on Ruskin a most important contribution to the Ruskin literature. His volume includes a sketch of the great master's life, an account of his opinions, with some personal reminiscences. The author has not aimed at full elaboration of his subject, but only a personal impressionism. What Ruskin's exact position as a critic and preacher of art may be, what his rank as a scientist or a leader of thought, the book makes no pretense of determining. An appraisement of his absolute influence, a statement of his real relationship to historical tendencies, must wait another generation. What is important now is the record of the impressions his personality and criticism made upon certain qualified contemporaries. It is this latter service that Mr. Spielmann has rendered. The chief value of the book is its account of Ruskin's personality, a knowledge of which was gained in his company and that of Mr. and Mrs. Arthur Severn, and its recital of certain facts and correspondence that arose out of their intercourse. The reproduction of thirteen portraits, ranging in point of time from 1822 to 1886, is in harmony with the general spirit of the study. "It is impossible," says Mr. Spielmann, "to form any accurate estimate of the literary work of Ruskin, or of the worth of the man himself and his acts, without taking his character and temper, as influenced by his health, largely into account." In defining the main characteristics of Ruskin's make-up, Mr. Spielmann repeats the analysis Ruskin made of Turner: "Uprightness, generosity, extreme tenderness of heart, sensuality, excessive obstinacy, irritability, infidelity," and adds, "impulsiveness, violent prejudice, kindliest sympathy and profound piety"—a sufficiently varied and paradoxical list of attributes to constitute real genius; for withal he is "one of the greatest, best and kindest creatures who ever fought the people's fight for righteousness and truth." There is prefixed to the study a vote of appreciation by Harrison S. Morris, and the volume concludes with an essay on "The Black Arts," contributed by Ruskin to the *Magazine of Art*.

OSCAR L. TRIGGS.

Nature's Miracles.

North American Forests and Forestry.

In "North American Forests and Forestry," Mr. Ernest Bruncken has given the reading public one of the most interesting, instructive and suggestive books of the day. The work is in no wise technical or designed for the professional forester, but a comprehensive popular treatise on the multitudinous relations of the forest and its products to the character and activities of man. His message is communicated in the choicest language, and in a style that is exquisitely clear and forceful.

The chapter on "The American Forest" presents a vivid description of the forest as a complicated organism, which had "its history, its internal struggles and outward battles, like the communities of men," and also throws valuable light upon the processes of its organic growth, and its determining factors. In "The Forest and Man" the author sketches in a general way the influence of the American forests on the character and life of the white man, the development of that distinct and unique type in history, the "backswoodsman," and then the process wherein man gradually conquers and utilizes the forest in the arts of civilization. This brings the author to the central problem of forestry in America, the conservation, namely, of the forests from ruthless spoliation, and the adoption and practical application of the scientifically verified methods of silvicultural forestry. In order to the exposition of these aspects of the forest problem, the author takes up in successive chapters such matters as "Forest Industries," "Destruction and Deterioration," "Forests and Forestry," "Forest Finance and Management," "Forestry and Government," "Taxation," and "Reform in Forestry Methods."

In the presentation of his argument for the preservation and development of the forests in accordance with the law of natural selection made conscious and scientific, Mr. Bruncken takes into consideration all the factors and aspects of the problem. The climate, meteorological and physiographical changes and dangers that are obviously attendant on the destruction of the forests, are estimated in their just perspective and proportion; but full value is given to the economic aspect, the utilization of the forest products in the numberless arts that contribute to the comfort and progress of mankind. The utilization of the forest, Mr. Bruncken maintains, and reasonably, too, is in no wise incompatible with, but really contributory to, the permanency and vigorous development in value of the forests.

The book in its entirety is as fascinating as any of the recent leaders in fiction. It is concerned with a matter which should be thoroughly understood by every intelligent American. The forestry problem is not to be solved "by sudden bursts of enthusiasm," to use the author's words, but "by simple, cold-blooded, calculating reason in the face of all the opposition which can be generated by habits contracted during seven generations, conflicting interests of private parties, and the dead weight of unreasoning conservatism." "To those who see the hope of mankind in a perfected and purified Democracy," Mr. Bruncken asserts, "the right solution by our Democratic society of such a problem as that of forestry reform would be a particularly cheerful omen."

We recommend the book unreservedly to the readers of UNITY, each of whom is certainly one who loves the rich and free life of nature, and yet does not for that reason stand apart from the more strenuous current of human existence and its needs.

W. P. SMITH.

June Monthlies.

Before laying aside the June numbers of the monthlies that have accumulated you had better read, if you have not already done so, Edwin Burritt Smith's article on "The Municipal Voters' League of Chicago in the *Atlantic;* "A Camera in Mid-Air," in the *St. Nicholas;* "The Relation Between Early Religion and Morality," by Professor Buckley, of the University of Chicago, in the *International Monthly;* C. H. Hastings' "Bibliography on Systems and Forms of Colonial Government," in the *Chautauquan;* "A Night in a Balloon;" "The Poetry of William Blake," in the *Century;* "The New York Tenement House Commission," in the *Review of Reviews;* "Gospel Parallels from Pali Texts," from the *Open Court,* and the article on "William Ordway Partridge, Sculptor," in the *New England Magazine.* When you are through with these magazines do not throw them away, but save them for further missionary work in the interests of culture. If you do not know what to do with your old magazines perhaps Mrs. George W. Westney, No. 567 Kenwood Place, Chicago, who, in connection with All Soul's Church, annually distributes many thousand of copies of such, may be able to give you a suggestion as to how you can do it from your own home or church center.

THE HOME.

Helps to High Living.

SUN.—The principle of life, the element of religion, the link between the soul and God.

MON.—Love. The happiness of love is in action; its test is what one is willing to do for others.

TUES.—Power * * * is a fretful thing, and hath its wings always spread for flight.

WED.—Repentance comprehends a change of nature befitting heaven.

THURS.—Suspicions are weeds of the mind which grow of themselves, and most rapidly when least wanted.

FRI.—It is never wise to slip the bands of discipline.

SAT.—It is never wise to be unjust to others.

—*Lew Wallace.*

Smiles.

How many smiles there might be
If people only knew
That they feel better every time
Their faces smile anew.

How many smiles there would be
If people simply thought
Their look is fairer when they smile
Than when they're smiling not.

How many smiles there could be
If folks would only say:
"Good morning, neighbor, let me give
A helping hand to-day."

How many smiles there will be,
My friend, when you and I
Have learned to practice what we wish
These other folks would try.

—*John T. Trowbridge.*

Protection for the Birds.

The American Ornithological Union and the Audubon Societies have won a notable victory in securing from the manufacturing milliners an agreement not to use any more North American birds of any kind, save domestic fowls and game birds killed in season, for hat trimmings. An erroneous impression has been given that the treaty is under way with the milliners—that is, with those who sell hats and bonnets. As a matter of fact, the bird protectors have gone to the fountain-head of the feather-trimming supply. The men who contract for the killing of the birds and who take the skins, wire them, glass eye them and stuff them for the milliners, are the ones with whom the protective committees are dealing. If the great dead-bird dealers of the East live up to the promises made the Audubon Societies, the problem of saving the North American birds practically has been solved. The dealers ask a certain length of time to get rid of stock on hand, and then pledge themselves forever to abstain from using anything but foreign birds for trimming. The aggressive work of the bird-lovers has brought about this result. The community owes them a debt of gratitude.—*Chicago Record.*

The Honey Bee.

There are three kinds of bees in every hive,—females or queens, males, and workers. The workers are often called drones, do not work. The workers make the wax, with which they build the cells, collect the honey and feed and protect the young. The males have no stings. Only one full-grown female lives in a hive, and she is called the queen. After she has laid eggs in the cells prepared for them, the workers supply these cells with the pollen of flowers. This is mixed with honey and water, and forms the food of the little white worms that hatch from the eggs. These little worms change into workers, males or queens. Some of the worms are fed with a richer food than is given to the others, and these become queens. Five days after they are hatched they spin cocoons, and in sixteen days come out perfect queen bees. The workers and males have a slower growth. When the little queens are full-grown the old queen tries to kill them, for she is jealous and wants to reign alone. Either they must be destroyed or she must leave the hive with a part of the bees, to make another home. But the workers keep watch, and do not let her come near the young queens until they are sure she doesn't mean to leave the hive. In that case she is allowed to sting and kill all the young females, or queens. If, however, she flies off, followed by many of the bees, a young queen is set free. This queen usually departs with another swarm, as it is called, and the next one will do the same if the hive is still too large.

When a young queen refuses to leave the hive, she fights with the remaining queens, and the one that comes off victorious becomes queen and sole mistress of the hive.

JOHN BURROUGHS.

Puss's Beautiful Home.

Near the Dewey arch in New York is a cab stand where cabs are kept waiting for customers. About this arch for some time a beautiful cat has made her home. The cabmen have fed the cat and petted her. In some way or for some reason a hole was left close to the ground in one of the columns. Puss made this column her home.

Recently, one morning, there were heard in this column several feeble mews. It was so dark that nothing could be seen. Toward noon puss appeared, very happy, asking for her usual luncheon. In every possible way she told about the beautiful kittens so safely housed in the beautiful arch, with cars and trucks and carriages whirling about their home so constantly that it would be dangerous for them to take an airing. Puss is well cared for, having more food and water than she wants. When the babies leave their beautiful home they will find a score of cabmen waiting to provide them with other homes.—*The Outlook.*

"A horse cannot kick and pull at the same time." Neither can any one else. He may imagine that he can spend his strength in fault-finding, but one day he wakes up and finds himself a long distance behind the procession. There used to be a man in Kansas who delighted teachers' conventions with his humorous kicks at all sorts of real and imaginary evils in teachers, pupils, school boards and the public generally. After kicking himself out of several good places, he finally kicked himself out of the state and clear over the mountains. He was a good man in many ways, but having spent his strength in kicking, he has none left for pulling. Stop kicking, my brother, and PULL.

The Northern Pacific Railway has issued an illustrated pamphlet called "Wonderland," which though frankly made up for advertising purposes, is attractive enough to find a place on the center table. It contains a graphic account of the Louisiana purchase and of the famous Lewis and Clarke expedition, together with a history of the Northern Pacific Railway and a description of Yellowstone Park. Sent to any address postpaid for 6 cents.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE RIGHT KIND OF "FEMINISM."—During discussion in the grand council of Geneva of a proposal to appropriate the sum of 8,000 francs for the purpose of sending to the Paris exposition representatives of the various cantonal industries, one member took the floor to urge that these delegates be more wisely selected than in the past. "I also recommend," he added, "that the council do not confine itself to working *men*, but take account also of the feminine element. There may well be among working women some who would execute this commission better than workers of our sex. I am not generally looked upon as a woman's rights man, but I believe there is a good feminism on which we can all agree, and it is this which I urge the council to apply in this case."

Le Signal compliments Mr. Rutty on this utterance, which it says is characterized by courage as well as good sense, inasmuch as "working women are not so well regarded as that in the circles where they ought to be most defended.

As to the utility of such an appropriation in any case there seems to be some diversity of opinion, a citizen in another part of the paper taking the view that it is another instance of being generous with the people's money for which there will be practically no return to the community. This individual holds that better results would be obtained by subsidizing certain specialists, whose own interests would take them to the exposition, and requiring them on their return to give to industrial managers as well as workers lectures illustrated by models and designs.

THE PROTESTANT MOVEMENT IN FRANCE AND AUSTRIA.—In an address by Rev. Th. Duproix, delivered at the last annual meeting of the Geneva Society for the Assistance of Scattered Protestants, and in the annual report of the president of that society are to be found some details concerning the reform movement in these countries which is at present so full of interest.

Mr. Duproix, who is doing pastoral and missionary work in the department of Charente and particularly in the town of Barbezieux, stated that when he felt called some years ago to leave his own Protestant church to see what could be accomplished among the neighboring Catholics, many of his parishioners felt that he was attempting a useless and even an undesirable task. Later events have removed all such scruples. Catholicism has shown too plainly its dangerous tendencies, its desire to dominate everything. The saying of John Lemvinne concerning the waters of Lourdes has been too largely realized: those who drink of them become imbeciles; those who refuse to drink, atheists. With Catholic France confronted by atheistic France, the appeal to Protestantism comes from the French themselves that it may save them from impending social and moral evils.

Saintorrge is one of the districts best prepared for this Protestant influence, the many Huguenots who were driven from that region by the revocation of the edict of Nantes having left behind memories, or at least something of their temperament and their independent spirit, particularly among the rural population, and evangelizing efforts of different Protestant societies have all borne fruit. In Barlezieux, the work begun sixteen years ago has resulted in the opening of eight new places of worship. While fostering these, the workers also arrange for many evening lectures in cafes, dancing halls and places of amusement. These are announced from house to house in advance and by personal conversation, so that they often draw considerable audiences, and always interested ones. In the different villages also meetings are held by invitation in private houses, where the women bring their work, some one reads aloud, the asking of questions is encouraged, songs are sung and the evening closes with a little exercise of worship. There is also tract distribution, circulation of books and the publication of a popular journal, the *Reforms des Charentes*. More workers are needed. Missionaries can be found for South Africa; where are the men of tact and devotion ready to set up the banner of the Reformation in the French communities ready to welcome it?

The religious movement going on in Austria, whose rallying-cry is "Free from Rome," is well adapted to bring into prominence an educational institution founded at Klagenfurt by Rev. Ernest Schwarz, of Waiern, Corinthia. Pastor Schwarz, who is founder of several institutions, writes that his "Schulerheim" (scholar's home) now contains twenty-nine students and the number is increasing so rapidly that it is necessary to add another story to the building. These young Protestants come not only from Corinthia, but from Styria and even Bohemia, and Mr. Schwarz is reminded of what a notable Catholic said to him some time since: "Found an evangelical gymnasium and it will be filled with the sons of our families." It is indeed time that a Protestant school of that character was brought within reach of the cultivated youth of Austria, but funds for it are wanting and Mr. Schwarz is obliged to confine his efforts to the present modest establishment, which offers a Christian home to Protestant teachers and students of the city schools, young men of limited means for the most part. Several who have gone out from here have succeeded, notwithstanding their beliefs, in obtaining official positions as instructors. M. E. H.

BUDA, ILL.—That was a great service that was held in the little Union Church at this place on the 17th ult., when "Father Covell" celebrated his eighty-third birthday by preaching on forty-five years of ministry in Buda. All who know him know that his words would be wise, but he was wisdom and his sentences, however laden with thought, were inadequate measures of the great deposit of thoughtfulness embodied in forty-five years of living in Bureau County. Blessed and beautiful are the ripe years in a faithful life. We send congratulations to the happy parish and fellowship to the youthful pastor. Chester Covell will never grow old.

UNITARIAN.—A report of the Western Unitarian Anniversaries, held last May at Unity Church, Chicago, has been published in a pamphlet of thirty pages. It contains an estimate of the Conference by John R. Effinger, abstracts from the addresses of president and secretary, the report of Mary A. Safford for Iowa, of George W. Stone, field agent of the A. U. A., the various financial exhibits and the proceedings of the Sunday School Society. Copies can be obtained by application to the secretary, 175 Dearborn street, Chicago.

ENGLAND.—A six-page calendar of the Highgate Unitarian Church, just at hand, shows that Mr. Sutherland has carried his activities over the water. Here are the sermon topics for April and May: Bible Class Program, Notices of University Extension Center Work, Geological Club and Band of Hope, Free Library and Reading Room, all justifying the new thought of the church which will after awhile familiarize the new name "A Center," to which gravitates the hunger of the community, from which radiates helpfulness of many kinds.

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VACATION IS THE SEASON OF FELLOWSHIP.

SUMMER is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its eleventh session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks — Mr. Jones, Leader— the pre-Raphaelites, the Rossettis, William Morris, Burne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchel of Chicago, as follows: 1. The Preface and Drama of Cromwell. 2. Hernani; Marion de Lorme; Ruy Blas. 3. Le Roi s' amuse; Lucréce Borgia. 4. Marie Tudor; La Esmeralda; Angelo. 5. Les Burgraves; Torquemada. (Find English Translation in the Bohn Library, "Dramatic Works of Victor Hugo," 1 vol, 80c.)

Fourth week, forenoons. The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones.

Fifth week, forenoons, by Mr. Jones, Furthur Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees, Prof. Marshall, of the U. of W. will give a week to the study of insect life. Dr. Libby of the same University will conduct bird classes. Prof. Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. All these studies will be carried on with aid of Black-board, stereopticon and the real things alive or dead.

Stereopticon. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audobon Society; views from Glastonbury to Stonehenge; Victor Hugo's Les Miserables; illustrated lecture on John Brown; Illustrated lecture on the late lamented artist Munkacsy; the pictures of Burne-Jones, Watts, the Rossettis and other representatives of their school.

Lectures. One or two a week on subjects related to the work including two or three lectures on Ruskin and one on Dante by H. M. Simmons of Minneapolis.

General Features of the Tower Hill Encampment.

From First of July to Middle of September outside of the Summer School.

Vesper Readings each Sunday, including interpretative readings of Shelley's Skylark, Browning's Rabbi Ben Ezra and Saul, Kippling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, and other masterpieces.

Grove Meetings for three Sunday, with basket dinner. In the Spirit of the Congress of Religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

TERMS.

Registration fee entitling to all the privileges of Summer School $5 00. Board in Dining hall, $4.00 per week,

Room in Long House for one or two, $3.00 per week or $20.00 for the season, from July 1st to September 15th, 1900.

Particulars concerning cottages, tents will be furnished by letter.

Excursion rates, round trip, good from June 1st to October 1st, from Chicago to Spring Green $8.00. Tower Hill Buck Board will meet all trains when advice is given before hand. Fare 25c, Trunks 25c.

Tower Hill is situated three miles from Spring Green, Wis., a station on the Prairie Du Chien Division, of C. M & St. P. Ry.

Trains leave the Union Depot, corner of Canal and Adams Sts., Chicago, at 9 a. m., reaching Spring Green at 4 p. m. and at 3 p. m., arriving at 10 p. m.

For further particulars concerning location, board, tents, horses, etc., write to Mrs. Edith Lackersteen, 3939 Langley Avenue, Chicago, after July 1st at Spring Green, Wis.

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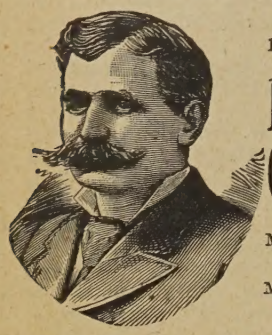

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